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SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXX

MARCH, 1952

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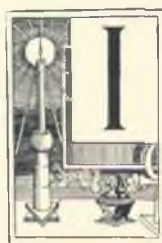
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THE THOUGHT OF THE MONTH

CRADLE OF GREAT MINDS

By THE EMPEROR

This is the fifth in a series of articles analyzing the prevailing conditions in Europe. This survey consists of personal observations by the Emperor during his recent visit overseas.



It would appear that cities, like men, are destined to influence the flow of events. It is sometimes difficult to find, in the circumstances and environment of a city, those factors which have caused it to leave an indelible stamp upon history. Such incidents put a strain upon the conviction of those who rightly want to disbelieve that there is an omnipotent fate behind the affairs of men.

One of these cities that has helped shape the destiny of mankind—though often inadvertently—is Basel, Switzerland. A monument to this subtle force is the University of Basel, which is the oldest in the country. It first opened its doors on April 4, 1460. In fact, the original humble building, which served as its headquarters until 1939—over 479 years—still stands. These thoughts were not a mere reminiscence of the statistics of history which often fail to arouse an emotional appreciation of their importance. Rather, they lived again in part in our immediate surroundings as we made our way up the twisting, partially cobblestoned Rhein-sprungstrasse. Time had not yet been able to obliterate the telltale marks of the 15th century structures which lined the street.

The mediaeval homes clustered about the site of the old seat of learning. It is not difficult to visualize these personages, who eventually became renowned, threading their way along this

intellectual oasis of the Middle Ages. In our imagination we could see the eyes of the dwellers peering out at them as at some sort of adventurers who set out daily to explore another world. To the local townspeople, the student or scholar was a strange personage, especially in an age when ignorance had gained eminence. Those who delved into fields far from the common thoughts of the day were considered to be tampering with the social equilibrium. Odd as it may seem, ignorance is a malady for which, though it is often painful, many men are reluctant to accept a cure. They feel a sense of security in what they *believe* they know in contrast to what remains unknown to them. The learned—and those who seek knowledge—are consequently looked upon with suspicion as being ones who might take away their habitual state and precipitate them into the incomprehensible.

Impressively suggesting their age by their leaning at somewhat precarious angles as though hovering over the passer-by, these structures are not necessarily artistic. They are not representative of a style of architecture unless one classes as style the general trend of a period. Most certainly, they did not manifest any great skill in their construction. The sides of the homes slanted and, though more pronounced now with the passing of centuries, there is every indication that they were not originally uniform. The high-peaked roofs, though functional in purpose to prevent the accumulation of snow, ap-

parently were exaggerated in contrast to modern dwellings. The heavy rustic timbers extending up the corners of the buildings and protruding laterally across the front of them, conveyed an idea of their structural strength, accounting for their durability. We viewed these with an admixture of feelings. One sensed their substantiality but there was a feeling of oppression as well.

The feeling of oppression was heightened by the small square windows of these centuries-old homes, some of which are only on the second story. They symbolized to us the superstitions of the period. Man's ignorance of nature's forces and of common phenomena during the period psychologically caused him to constantly retreat from such realities. The night air was believed to be contaminated. Evil entities were thought to go on nocturnal jaunts and could enter the home through any unguarded opening. Further, there were actually criminals who roamed the unlighted streets in the Middle Ages and against whom there was little defense on the part of the authorities. The small windows, with their heavy shutters, were symbols of the fears of a bygone age. In the cramped interiors of these homes, with their flickering lamplight and poor ventilation, there was little to inspire men or quicken their inner consciousness; they dwelt in the darkness within themselves and their environment.

Paracelsus in Universities

There it stood before us—square, boxlike, harshly etched against the dull rainy sky. This was the original unit of the old University of Basel. Fondly, Rosicrucians have come to refer to it as a *Rosicrucian university*. In it the renowned Paracelsus inculcated into his discourses on medical science Rosicrucian metaphysical principles and alchemical terminology. To know something of the life of Philippus Aureolus Paracelsus Theophrastus Bombastus von Hohenheim, is to know of the early struggles of Light against ignorance and prejudice. It is also to know something about Basel. The old building before which we stood—plain and stark, situated on a vantage point over the Rhine River—was a crucible where a great mind was tested and found to

have the sterling qualities of a mystic and humanitarian.

Theophrastus von Hohenheim was born November 14, 1493, near Einsiedeln. His home was near the so-called Devil's Bridge which spanned the Sihl River. At the time of Theophrastus' birth, Columbus had just returned to Spain to make the world-shaking announcement of his discoveries. Theophrastus grew up in a cultural environment, the effects of which stood him in good stead all his life. His father, William, was a physician, a man well versed in philosophy and with a strong inclination toward an inquiry into knowledge. In fact, Paracelsus—we shall call him now by the name by which he is generally known—later said of his father that he was "his first teacher."

Early in his youth, Paracelsus began his peregrinations. It was customary for young men who sought higher education to travel extensively. It was thought essential to their acquiring of important knowledge. These journeys took the students to the various universities throughout Europe where they tarried a while at each. It was presumed, and not without merit, that the experience of applying acquired knowledge to the affairs of the day as one journeyed about was most beneficial. It made life a great laboratory to try out the theories expounded in the universities. It was in the year 1507 when Paracelsus left his father's home. His mode of travel was simple, principally by foot over the rolling hills, through the long valleys, staying a while in little hamlets as well as in the larger cities. He attended the University of Tübingen (from which his father had been graduated) and then successively of Heidelberg, Mainz, Munich, and Vienna—all of this on his first journey. He soon had intercourse with renowned alchemists or spagyrist of the period, whose studies intrigued him and profoundly impressed him.

Paracelsus was greatly disappointed with the scholastic methods of the German universities. He resented their dogmatic attitude which to him seemed to close men's minds to new facts. He further disliked the pompous roles which the professors assumed as learned men among the ignorant. After a brief



time at home again, he resumed his peregrinations, and this time for a period of about twelve years! This brought him a variation of fortune. He went to Africa and to the boundaries of Arabia. He was determined that further observation must be made of the circumstances contributing to disease. An intimate association must be had with the people who are suffering to understand the causes of their illness. He believed it necessary to be close to man and to nature, for he held that they constitute the greatest laboratory available for research. The medical practices of the period appeared to him to be stultified by the traditions in which they were steeped. After achieving his doctorate, he was resolved to seek out suffering humanity wherever it might be found.

It is about this time that he acquired the surname, *Paracelsus*. The "Para" is from the Greek, which literally means "over and beyond." The "celsus" was after the Roman patrician, Cornelius Celsus. The latter had written an excellent treatise on medicine, *De Medicina*, which had been rediscovered. Its contents inspired and encouraged young Theophrastus. By adopting the pseudonym, Paracelsus, he believed that he was associating with himself the reminder of an ideal which he wished to attain.

In Spain, Paracelsus consulted some of the eminent Moorish occultists and Islamic mystics who were well versed in the Hermetic philosophy of the ancient East. There is no question that these contacts greatly influenced his esoteric writings. His interest in the profound mysteries of man's existence, which go beyond the care of his body, was thus heightened. In Paris, he became provoked with the professors of the Sorbonne University. He wrote of these instructors in medicine: "Parisian learned doctors despise all others and yet are nothing but utter ignoramuses themselves; they think their long necks and high judgment rise right unto Heaven." Also referring to the practices of some of the scholars elsewhere, he said, "They know not what experimentum means, and how experiments are made, neither their origin nor theory."

Eventually his travels took him to Russia; there he was much impressed

with a visit to Mongolian tribes. He noticed the powerful effects that "faith and imagination" had upon their healing of the sick. Thereupon he wrote an extensive exposition of the subject which, in effect, constitutes an early treatise on hypnotism and psychosomatic medicine. During his peregrinations he was plagued with lice and devised a successful formula for a powder to combat them—it was the first medicine of its kind.

New Remedies Compounded

During the siege of the stronghold of Suleiman II, the great Moslem war lord, by the Knights of Rhodes, Paracelsus took part in helping the sick and wounded. To him it was an excellent clinical opportunity to note the effects of the diseases and to compound new remedies for them. All of this was experimentation which was not being done in the great universities in which he had studied.

His knowledge of alchemy was so thorough that it gave him an advantageous insight into the chemical properties and their effects on the human organism. He wrote many of his formulas in the alchemical symbols commonly employed by the Rosicrucians of later years. These were not understood by other physicians who became suspicious of his methods. The success of his treatments was becoming widespread. This aroused jealousy in his profession, the members of which exercised strong political influence. In 1525, by their connivance, he was arrested in Salzburg and accused of giving support to rebellious peasants. No evidence was forthcoming and so he was dismissed, but was forced to leave the city.

Still the stories of Paracelsus' fame spread. He visited the home of a girl paralyzed since childhood. After a thorough examination of his young patient, he prescribed a medicine to which he gave the name of Red Lion, an alchemical symbol. To the amazement of her parents, the girl, after a few applications, was able to walk again, and this added to the growing acclaim of his powers. His writings had now become extensive. One of his greatest was *Volumen Paramirum*. In this work, he divided the causes of disease into

five general parts as fields for research and study. The first he called *natural*. This pertained to the natural organism itself and what may be inherited. The second division was *environment*, the effects of one's living conditions and associations upon him. The third consisted of the corrupt influence of the *world-soul*. This he delineates as constituting an inharmony with Cosmic forces. The fourth division was *mental discrepancies*, as the hatreds and jealousies which we harbor—or, in other words, psychological causes. The fifth was the *spiritual*, or the violation of the Divine laws.

While in Basel, a prominent personage was stricken. It was the renowned publisher and printer, Johannes Froben, an associate of the great Erasmus. The patient had severe pain in his leg, which physicians could not alleviate. As was the custom, they then suggested amputating the leg. In desperation, the patient called in Paracelsus for consultation. The latter treated and saved the leg. Desiderius Erasmus, famous scholar and theologian from Rotterdam, was in Basel at the time and *witnessed* the treatment. He spoke glowingly of what he had experienced.

This episode caused the Town Council of Basel to invite Paracelsus to become its community physician and to teach at the University of Basel. There were but fifteen medical students when Paracelsus assumed his duties. At the very beginning of his professorship, he expounded his policy of instruction. He would teach principles which "he had acquired through the nature of things, aided by careful reflection. . . ." This, in effect, was a proclamation that he would profit by his long experience of working out among men and from the careful records which he had made of his treatments. He would not abide by the methods and texts which observation had shown him to be obsolete. His further unconventionality was manifest in his giving lectures in the "vulgar" German instead of the traditional Latin. Further, he despised and refused to wear the ornate robes of his colleagues as being too ostentatious. In fact, he ridiculed their pompous display.

He exposed a noxious practice that has continued even to our times. He

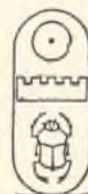
demanding that the profit-sharing practice between physicians and apothecaries be discontinued. Though his students increased considerably in number and were highly enthusiastic about his manner of presentation, he incurred the further wrath of the professors of medicine. They caricatured him and challenged his unorthodox methods as being questionable. The persecution reached such proportions that he was forced to flee by night on horseback, the means being provided by a friend, as there was a plot against his life.

During the plague in 1534, Paracelsus entered the old city of Sterzing, which was particularly affected. All who could had fled the terror and death of the city. Nevertheless, he boldly entered, walking down its streets, which were deserted except for the rumbling two-wheeled carts on which bodies were piled high. Without any show of fear, he began treating the afflicted, introducing new medicine and remedial measures. He was successful in helping stop the epidemic. When the city had recovered, it failed to show appreciation for the valiant efforts of this stranger who, at the particular time, was reduced to the state of a pauper. The populace was suspicious of his philosophical doctrines and even feared that his successful treatments constituted an exorcising of some malevolent powers. He was thus expelled and continued his journey and studies. He was maligned not only during his own time but for centuries or until comparatively recently, principally in the histories of his own profession. It is only in the last few years, comparatively speaking, that his profession has not only vindicated him but highly eulogized him and also printed some of his heretofore unpublished manuscripts.

Test of Immortality

As we stood before the somber old building, jostled by passing students and the populace, we were mindful of Paracelsus' words: "That science is truly magic which is able to bring the forces of Heaven into a medium and to get them into operation through the same." The old university building did not alone utter silent testimony for the

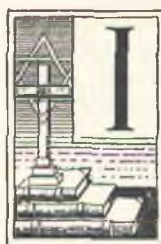
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Goethe, the Mystic

By WALTER J. ALBERSHEIM, F. R. C.



IN 1949, the world celebrated the two-hundredth birth anniversary of a soul-personality who has won acclaim as one of the immortal masters of the written word—Johann Wolfgang von Goethe. The test of time now ranks him with Homer, Sophocles, and Shakespeare. In countless essays and speeches he has been praised as a lyric poet, a dramatist, novelist, scientist, and statesman—but few have discerned in him, the master mystic. The obvious philosophical and social significance of Goethe's renowned dramatic poem *Faust* has been widely discussed, but its mystical content has remained almost entirely unrecognized.

One might well ask—How could Goethe be an immortal, a master in so many fields, without benefit of mystical illumination? Great is only HE whose work, transcending mere beauty, ennobles us by a reflection of the Light which he received. It behooves us, as students of mysticism, to recognize the mastership of a man who was endowed from birth with spiritual receptivity, knew our Order and broadcast its truths, even though veiled in poetical form.

His outward affiliation with mystical organizations may be investigated by biographers and historians. But his progress on the spiritual path needs no such studies—it shines forth from his life's work. A great part of that work is familiar to all educated people who speak the German language. Much of it has been translated into English although not even the best translation

renders the melodious beauty of a perfect poem which, by-passing our analytical mind, speaks directly to the soul. But whether we read the originals or the translations, we must learn what to look for, in order to find his mystical self-confessions. Like all writings of this nature they elude the casual reader who is not himself a seeker.

Inborn tendencies leading the young poet toward the path are mentioned in his autobiographical work called *Fiction and Truth from my Life*. The son of well-to-do, upper-class bourgeois parents, he was a tall, vivacious, good-looking lad, with a precocious gift for languages and for rhyming. He expressed much zest for life and possessed insatiable curiosity.

Several extrasensory experiences are recorded. The most striking one occurred in his student days while he was riding away dejectedly after a final parting from his sweetheart, Friederike. Suddenly he saw himself "not with the eyes of the body, but of the spirit" returning on horseback, clad in a strange, gray, gold-embroidered suit. Fate, or accident, verified this vision in full detail some eight years later.

Another sign of linkage to a superpersonal intelligence were his sudden flashes of artistic intuition. He tells about poems written at night, in a semiconscious daze, and found complete and perfect in the morning, though scribbled diagonally across a scrap of paper. He even began a poem about the Wandering Jew by stating that a midnight inspiration compelled him to jump out of bed like a madman.

With wealth, talent, temperament, and good looks favoring him, it was only natural that he savored to the full the pleasures of student life and that he became involved in many flirtations and amorous attachments. But soon he felt the need to cleanse himself from this social whirl by long solitary nocturnal walks. In "Wanderer's Night Song" he exclaims that he is bewildered and tired of joys and sorrows alike, and he prays for sweet Peace. In "Even Song" he feels an intimation of Peace Profound in the sunset on solitary mountaintops. Thus physical wandering leads him to *The Path*.

Glimpses of Divinity

Nature worship brings him moments of exaltation when the clouds seem to enfold him so that like Ganymede, the cupbearer of the gods, he feels himself carried up as on eagle wings to the bosom of a Heavenly Father. But such raptures do not last and give way to deep despondency—give way to the Dark Night of Despair which comes to every mystic, and becomes recognized. In the "Harper's Song" he cried out against the divine powers that permit man to sin and then mete out punishment for a guilt he was too weak to avoid. Again, as Prometheus, he rebels against the gods who demand worship from men whom they doom to misfortune and death. He refuses to bow to fate and resolves manfully to shape his own destiny.

Later he realizes that the seeming injustices of one lifetime may be resolved in a new life.

In his "Song of the Spirits over the Waters" he likens earthly life unto water that rains down from heaven, flows along on earth for a while and re-evaporates to heaven, undiminished though invisible and impalpable, to start a new cycle of existence. Having regained confidence in life and mankind, he calls upon man to be "noble, helpful and kind," and to exemplify in himself the qualities which he formerly ascribed to imagined divinities.

At about this period of life—at the age of thirty-five so significant to mystics—he seems to have found contact with the Rosicrucian Order. In a fragmentary epic entitled "The Mysteries," he tells of a pilgrim impelled toward

his travels from on high. Lost at night in a mountain wilderness, he finds shelter in a monastery. The cloister door is adorned with a cross and roses. The legendary tale breaks off abruptly. Why was it not completed? Did the poet himself remain at the outer gate of the Order, without knowledge of its inner nature, or did he find that true mysteries can only be intimated to the multitude by fragmentary hints?

The second reason seems the more likely one, because in the introduction to "The Mysteries" Goethe warns us that the path might seem to lose itself in the bushes, intentionally, and that none could puzzle out its meaning merely by mental effort. Clearly, he implied that each one of us must find his own experience to progress.

While association with a mystical Order undoubtedly helped Goethe in his life's quest, it offered no short cut to salvation for him—no more than for other students. He kept on searching and studying the wisdom of all cultures and times, especially those of the Orient. He wrote ballads about Hindu legends, and an entire book of verses, named *West-Eastern Divan*, in the style of the Persian mystical poet Hafiz.

Freedom from Doubts

At long last, thirty years after writing *The Mysteries*, Goethe could proclaim that he had attained the Golden Dawn of Illumination. This confession is hidden away among the orientalizing "Divan" series. Like the "Mysteries" it is prefaced by a warning and addressed to the Wise only, not to the jeering crowd. The flame of a candle shining through a night of earthly love, beckons him on to Greater Light and Greater Love. He praises the living soul that like a moth is drawn to, and finally consumed by, this flaming Greater Light so that it loses its mortal identity. The poem closes on the triumphant note: "Until thou hast attained This—to become (evolve) by dying—thou art but a dull guest on a dark Earth."

The injunction "Die and Become!" is often quoted but rarely understood. I myself, although loving Goethe since boyhood, had to read the verses many times before their meaning dawned on me.



Fortunately, the poem is written not only for those who, like the poet, have experienced "Flaming Death" (they no longer need its challenge) but to all of us who long for this experience, knowingly or unknowingly.

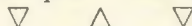
Forever after the time of this poem, one senses that Goethe is free from doubts and worries. He scoffs at fear about the transitory nature of earthly life, exclaiming: "We are here to eternalize ourselves." Yet, he does not retire into an ivory tower but stresses our duty to put our shoulder to the wheel in behalf of the common good. "Let Man bestir himself while it is Day; the Night will come when work no more he may." His manifold activities included those of Minister of State, Theater Director, Court Poet, scientist, and dramatist. He was the "Olympian" whose presence was sought by visitors from all over the Earth.

Unavoidably, the poetic works of a man so sure of himself lack the pas-

sionate appeal of those written when he was a struggling and erring youth: we cannot feel kinship with One too high above us. Goethe no longer wrote romantic poetry, becoming instead the protector of such young romanticists as Lord Byron and Victor Hugo. However, some of his last verses were pure gems of wisdom, condensed into proverb form. Thus, toward the end of his long life he could declare: "Throughout the infinitely manyfold and ever-changing cosmic cycles, Joy of Life streams forth from all created things, from the mite as from the giant Sun. And all this struggle for existence is Rest Eternal in the Lord."

Verily, one who has attained such serenity is a Master mystic. The poetry of his old age may no longer appeal to the uninitiated; but his life itself is a work of art, a tale of seeking and finding, of the good fight unto victory.

May it spur us on to equal effort and equal reward!



CRADLE OF GREAT MINDS

(Continued from page 87)

great Rosicrucian physician, Paracelsus, but echoed, as well, the renown of other great personalities whose intellects were cultivated there or who imparted their wisdom within its walls. Numbered among its great are Ockolampadius, Grynaeus, de Wette, Amerbach, A. Heusler, Platter, Vesal, Bauhin, Zwinger, Miescher, His, Socm, Bernoulli, Bixtorf, Schönheim, Nietzsche, Jacob Beirckhardt, and others.

Continuing further along the tortuous mediaeval street, one comes to the great cathedral situated high above the fast flowing Rhine. The cathedral is noted for its exquisite Gothic style architecture, portions of which date back to the early 11th century. The tall arches cast a crepuscular lighting upon the flagging of the basilica. The deep shadows of this walk contrast with the vivid colors and bright patches of sunlight in the adjacent gardens. There was something unreal about the setting. The vistas through the arches made them appear like the third dimensional painting of some great master. The stillness of the atmosphere added to this unreality.

Beneath a huge and ornate baptismal fount in the baptistry is a reddish

marble slab. Its inscription, bearing the date 1538, relates that the earthly remains of Erasmus are interred there. Erasmus chose Basel as the city in which to spend the declining years of his life when he, too, was subject to persecution. Whereas Paracelsus found fame and suffered persecution in Basel, to Erasmus the city was a sanctuary. He had dared to expose to ridicule the pedantry of the church schoolmen. He showed that their dialectical discussions did nothing more than immure the spiritual truth of the scriptures instead of giving it freedom of expression so necessary for men. He exhorted men to return to rationalism and to think beyond the boundaries that the schoolmen of the church had set up. He sought, as well, to invoke the spirit of learning of the ancients. He extolled the classics and quickened popular interest in them. He set forth what he conceived to be the duties toward humanity of an enlightened clergy and theology. There is no wound so severe as that of the ruptured ego. It was while smarting from the blows of Erasmus' pen, that the church schoolmen retaliated by a persecution of him.

(To be continued)

Druid Shrine of the Rockies

By HAROLD PREECE

FIRST, came the Spanish conquistadors; then, the Anglo-Americans in the covered wagons. So, contemporary historians, unversed in the Secret Knowledge, picture the settlement of the American West. But much impressive evidence indicates that this chronology may be as limited as are the facts. It is the learned Druids of Ireland who may have preceded both Castilian and Yankee by untold centuries.

A major collegium of these ancient Magi may have flourished on the lofty heights of the Wyoming Rockies, more than 10,000 years ago. In that same vast region of the West, where the Rosicrucian Order, AMORC, now serves as a universal center of mystical enlightenment, learned Adepts may have disseminated the Sacred Truths to seekers who came from many places and spoke many tongues.

A possible proof may be the imposing ruin of what appears to be a major Druid shrine, known as the Medicine Wheel, which a scientist from Chicago's Field Museum originally explored in 1902. While much investigation remains to be done, it is significant that various writers have compared this shrine to Druid Temples, such as have been discovered throughout Europe.

The authoritative Western historian, Maxwell Struthers Burt, describes the Wheel as "a relic of peoples older than any we know." It is his belief that "some early Americans worshipped at this circle of spokes of carefully laid boulders." He adds that "if the United States were England," the Medicine Wheel, "would be as famous as Stonehenge," the magnificent and carefully-preserved temple of the British Druids.

My attention was called to the Medicine Wheel after the publication of my article, "Culdee Sages of the Caves,"



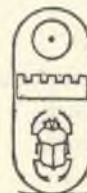
in the August, 1950, issue of the *Rosicrucian Digest*. In there, I cited evidence, backed by the authority of present-day scholars and ancient Norse records, that certain puzzling underground structures in New Hampshire had been erected by the supreme Druidic

order of the Culdees, after its members had been driven from Ireland to Iceland and finally to America by the pagan Vikings. It was my expressed opinion that the New Hampshire ruins probably dated back to five centuries before Columbus. But the Medicine Wheel forces me to revise my computations. Its antiquity indicates that the Culdees may have come to a continent where, asserts Conor MacDari, (an Irish-American authority on Druidism) their brethren had taught and labored for countless millenia.

A Message in Stone

Perhaps the remote location of the Wheel in a little-known and sparsely-settled area may account for the public's ignorance of something that may yet prove to be a major clue in the whole disputed riddle of American origins. The Medicine Wheel lies at an altitude of almost 10,000 feet on the crest of Medicine Mountain, some distance off Highway 14, which leads from Sheridan, Wyoming, to the town of Lovell. The Wheel is circular in form with a diameter of 70 feet and a circumference of 245 feet. Entry into the imposing ruin is made through a seven-foot opening.

Twenty-eight rock-spokes branch out in all directions from the hub, a structure about three feet high and perhaps representing the sun. Six stone-seats, that probably served the officiating priests as they lectured to worshippers, are placed at regular intervals around the rim of the Wheel. One chair on



the east side faces the sun; the others are oriented toward the Wheel's center.

Near the Wheel are many smaller structures which may have sheltered pilgrims who came to worship at the great temple. Well-beaten trails, leading from the foot of the mountain to its summit, indicate that the Wheel counted its visitors by thousands. Not far from the shrine lie two other stone monuments shaped like giant horse-shoes with their open ends facing down the slopes.

It was an occultist and student of Druidism, Thomas W. Cultra, who first interpreted the Wheel's complex symbolism and estimated its age. After noting that "this ancient structure has many scientific factors similar to modern science," Mr. Cultra observed that it was "made of pieces of stone arranged into angles and adjacent angles, arcs, crescents, circles and lines." Furthermore, these geometrical figures were configured into an ancient time-wheel calendar, similar to other such calendars found in all of the early civilizations influenced by master minds, from the Chaldeans (through whom the Culdees probably derived their name) to the Aztecs in our own hemisphere.

"Semi-concealed in the configuration," Mr. Cultra observed, "are ten figures, each and every one of which is similar to the Arabic numbers, 1, 2, 3, 4, 5, 6, 7, 8, 9, 0. This wheel was oriented towards the equinoctial east when it was built."

Mr. Cultra was the first writer to deduce that the twenty-eight spokes represented the lunar months of twenty-eight days. He believed that the Wheel expressed seven astronomical symbols "drawn or imaged from the planets of our solar system from which *the old Celtic Druids* (italics mine—H. P.) were named and from which the English names of the days of the week are derived."

"By looking at the seven symbols from the four cardinal points of the compass, using the original orientation as east," Mr. Cultra wrote, "one can see at least four shapes for each symbol, and each expresses a thought symbolized."

It is this author's belief, based on deductions from research, that these "four thoughts symbolized" may be

Druidic conceptions of the Four Attributes of God—Complete Love, Complete Life, Complete Knowledge, and Complete Power. That these teachings should have flourished in America, aeons ago, confirms certain ancient records in the keeping of the mystic Grand Masters of the East. For Mr. Cultra, student of the Masters, pointed to the great antiquity of the Medicine Wheel on the basis of a mathematical system which astronomers have employed from time immemorial. He believed that the orientation of the Wheel had shifted 150° from the time of its original construction. With the earth executing a grand axial revolution poleward of 360° once each 25,878 years, a 150° turn of our sphere would require 10,782 years—the age that Mr. Cultra computed for the Wheel at the time that he made his calculations.

"This," he commented, "not only makes the structure the oldest time wheel in the world, but it also shows an astronomic observation recorded at least 107 centuries ago—and besides this, it is one of the earliest systems of notation—known to science."

Americans 9,000 Years Ago

Orthodox scientists, with their unfortunate tight-mindedness, ignored Mr. Cultra's findings. Few would accept the possibility that man had inhabited the Wyoming area at such an early period. Yet startling recent discoveries by an eminent anthropologist establish that human society had already developed in three separate stages in adjoining Montana, 9,000 years before our day.

The *New York Times* reported, on October 24, 1951, investigations made in the Helena, Montana, area by Dr. William Duncan Strong, head of the Columbia University Department of Anthropology. Arrowheads and stone implements excavated from various sites clearly proved the presence of man during centuries left unrecorded by formal history.

Helena is but a few hundred miles from the Medicine Wheel. It is logical to suppose that the existence of a shrine so magnificent would have been known to the Indian tribes over a wide territory. Under the same reasoning, we may infer that the roving huntsmen

who populated the Helena section were the ancestors of the present Crow and Sioux Indians. Yet any effort to explain the Wheel as the work of Indians breaks down under the stubborn refusal of the red men to take any credit for it.

"Our fathers found the sacred place when they came here and that was thousands of years ago," the Indians declare. Substantiating their denial is the fact that the Montana-Wyoming tribes did not utilize stone for building purposes until a very recent date. All available evidence indicates that the Wheel was constructed by people of a culture vastly superior to the primitive folk found there by European explorers of the 17th century.

One possible clue to its origin may lie in the statement of a Crow chief who is quoted as saying that the Wheel "was built long before the great light came." His words lead to a possible explanation that occult students may seriously consider.

"The great light" is, of course, a direct reference to the sun. Allowing for a certain confusion in a tradition handed down orally for so many centuries, the Medicine Wheel is clearly a Temple of the Sun—so its dimensions, conforming so closely to astronomical measurements, indicate. In fact, its lofty elevation suggests that it may also have been used for an observatory from which astronomer-priests surveyed the skies.

Moreover, we know from countless authorities that the Druids honored the sun, with its life-giving warmth and energy, as "the visible representative of the Great Invisible Deity." There is reason to believe that they were the world's pioneer monotheists; that through their missionaries reaching every corner of the ancient world, the Hebrew tribes first learned of the One God. Many of their principles were incorporated into the great body of doctrine practiced by the early Atlantean and Egyptian fraternities from whom all reputable mystical societies today trace descent.

It may be argued that veneration of the Sun as the Supreme Symbol of the Deity is a rite of many religions in many lands. Under this premise, the Medicine Wheel might have been erect-

ed by migrant Persian or Hindu Magi instead of Celtic Druids.

Symbols and Patterns

But the very architecture of the Wheel suggests that it could have been the work only of Celts. Other followers of the hierophantic or sun-personified religions constructed temples ornamented with precious metals and covered with roofs. In building their shrines, the Druids used only the simple stones of earth, symbolic of the elemental and omnipotent strength of God. Roofs were dispensed with because these Wise Ones felt that worship under the open sky brought the Seeker closer to the mysteries of the Infinite.

According to the traditions of the Indians, the Medicine Wheel was never covered by any artifice of man. But an even more tangible proof of Celtic origin lies in the contour of the Wheel itself. The Druid shrines were invariably built in circular fashion. Line for line, angle for angle, the Medicine Wheel is an exact counterpart of Celtic altars that archaeologists have uncovered throughout Europe and Asia.

Even the monuments on the Wheel's rim conform to the ancient Druidic pattern of building small conical-shaped "beehive" cairns as resting places for priests and worshippers. It was also the Druid custom to build outer walls surrounding inner monuments and altars. The Medicine Wheel follows this general pattern with its exterior sections surrounding the central monument from which the twenty eight spokes radiate.

But an even further corroboration of the Wheel's probable Druidic origin lies in the two huge horseshoes that were constructed near the shrine itself. According to Indian tradition, the horseshoes represent the hoof marks of the big horse that bore the first great medicine man across the mountain "many moons ago."

The "first great medicine man" may have well been the first Archdruid who landed in America to supervise the direction of the Shrine and to begin missionary work among the Indians. It is striking that the legend mentions horses. They had disappeared from the Americas before the conquistadors came with fire and sword to blot out the



ancient religion that the Indians had learned from mysterious colonizers and teachers like Quetzalcoatl of the Aztecs. Men did not begin to use horses until they had reached a relatively high degree of advancement. If the Wheel was built by those who had domesticated the horse, then the builders must have been of a civilized race.

The horseshoe itself was one of the most common Druidic symbols, representing in its horned shape the moon. If the Wheel itself was intended to honor the sun, we may infer that the two lesser shrines were built to commemorate the smaller planet. And by coincidence, horseshoe megaliths have not only been discovered near crumbling Druid shrines in Europe, but these meaningful emblems of an illustrious, if forgotten, age have also been found throughout the Western hemisphere.

Scientists who excavated the mammoth ruins at Cahokia, Illinois, some years ago found the horseshoe symbol wherever they turned a spade. Mounds unearthed in the South and Midwest had irregularly horseshoe-shaped curves. Horseshoe symbols are a common phenomenon of Aztec ruins, and the ancient Aztec language itself included many words which denoted Celtic origin. The discoverers, in each instance, reported the bare facts, but they failed to make the connection that occult science might have given them.

Unanswered Questions

I am of the opinion that the full truth about the Medicine Wheel will be balanced through patient and exhaustive research by occultists. If we leave the quest to materialistic scientists alone, schooled in the barren philosophy of materialism, we can only expect final conclusions that will further darken the mystery. It is my belief that a starting point might be the further study of the sun lore of the Western Indians. For their arcana may represent surviving forms—distorted somewhat by superstition—of the venerable Druidic faith which played such a noble part in lifting man from savagery to civilization.

The parallels between these two systems of mystical religion are so close

that they can imply only a common source. Among no group of American aborigines is the sun held in greater regard than among the Sioux and Shoshone tribes who live the nearest geographically to the Medicine Wheel. Its benefits to the universe are mirrored in the songs, the chants, and the lectures of the esoteric societies still flourishing among these two major Indian groups. Initiates are told that the sun is the physical manifestation of the Sun or Great Spirit—an exact recapitulation of the central Druid teaching.

Perhaps the Sun Dance cult, so widely diffused among the Western tribes, may be a rough replica of one of the higher Druid orders. The Sun Dance religion first became known to Americans in the era following the Civil War, and then unpleasantly because Sitting Bull, the extremist Sioux chief, formed an ultrafanatical and warlike wing of it. But in its purest form, as practiced by the majority of Indians who adhered to it, this religion taught that white man and red man would be reconciled under God, that violence was contrary to the divine harmony of the universe, and that the Great Spirit would finally bring all things in order.

Could the Sun Dance itself be a survival of ancient traditional Druid festivals which included the lighting of fires on the stone altars and dance rituals paying homage to the Ruler of the Universe? Is there a further connection in the fact that many Indians still return to the Wheel to "make their medicine"?—in other words, to perform their secret rites unmolested by prying eyes. Are they thereby following the immemorial custom of their fathers who may have sought the same shrines to learn the principles of justice, charity, and mercy from honored Magi whose influence for good is still reflected during these long ages when their names have been forgotten?

Significantly, the Indians never bring to the shrine weapons that might be used for war. Is this not possibly a form of tribute to the Elder Ones who first taught them the ways of peace? Nor have any arrowheads or Indian implements ever been found on the

mountain: a further proof that the shrine's builders could not have been red men.

The Medicine Wheel challenges us, in its origin and meanings, as the Great Pyramid of Egypt challenged occultists of another generation, till its sublime mysteries were penetrated. Whether or not the Wheel embodies prophecies for humanity, as does the

Pyramid, is something that we have yet to discover.

But the very existence of this shrine pushes occult chronology back by several thousand years. Its silent majesty is a stimulus to us to seek further for truths still lying beyond the veil. And now that we know of its presence, we are spurred by Truth's endless quest to learn its revelations.



Right Relationships

By GRACE E. LOFTHOUSE

(Reprinted, by special permission, from *Psychology Magazine*, London, February 1951)



AVE you ever really understood what *relationship* means in its fullness? It is helpful and very instructive to consider what relationship entails. If we are honest we shall soon realize that right relationship is the key to successful living, and is something worth cultivating.

If we make no effort to understand ourselves and our relations with other people, we feel we have been plunged into a medley of people with varying characteristics and attributes, which are very difficult to handle and understand, and we must just get along as well as we can, without bothering too much about the inconsistencies in other people's natures. But, at best, this is an unsatisfactory state of affairs, because in this way we always have a sense of frustration and bewilderment which increases unless we try to smother it with a growing apathy and indifference.

On the other hand, if we try to see ourselves in true relationship with those around us, we shall discover it is a fascinating business to help ourselves

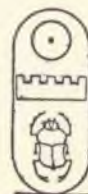
and others to develop along helpful, creative lines.

The Family

Probably, the field wherein lies the greatest opportunity is that of the home and family. Family life is the basis of the community, but instead of it being a source of strength and inspiration from which to go forth and encounter life's varying aspects, too often it is a centre of conflicting tendencies and activities. Why is this so?

Perhaps we need to realize the beauty of diversity in union. A family is composed of persons of differing capabilities and temperaments living in close proximity, and if we do not recognize the need for individual freedom of living, we can make a very sorry business of our home life. Simply because there is a close tie of relationship between two people, this does not automatically grant each one the right to conduct the other's affairs, though all too often this state seems to be taken as a foregone conclusion. That is the point from which most difficulties arise in family life.

If we try to realize that no two people see life in quite the same way, per-



haps we shall learn to understand that another's path is likely to be very different from ours, and it is a wrong policy to interfere. We should cultivate a keen sense of discretion, so that when a helpful word is needed we shall be there to supply it, and at other times we shall know when to remain silent.

It often happens that amongst the members of a family there is at least one of them who demonstrates an attribute or attributes that may be very trying to deal with, and may present a constant source of trial and difficulty in the family group. Usually, we regard this as an undesirable and unfortunate thing, when in reality it gives us a wonderful opportunity for development, since it acts as a challenge to our intelligence and understanding.

One of the things we all need to learn is fluidity in our attitude to life. We get ideas which seem to be good, and we hold them steadfastly, not realizing that at certain times some ideas may be right and helpful, whilst at other periods in our life, these same ideas need to be replaced by others. Always we need to beware of a tendency to become mentally static—it is distressingly easy!

Community and Nation

At a certain stage in evolution, Man is "family conscious." His life centres on his own family, and most of his thoughts, ideas, and activities are focused there. Later comes a period when he realizes his responsibility to the community, and then he takes an interest in some kind of social work. Here again, he will find that relationships need careful handling, and if he honestly desires to help his community, he will need to see that his relationships with his fellow men are founded on the right basis of mutual goodwill and understanding.

It is interesting to see that we are all related to each other in varying degrees, and successful living depends on our acceptance of this fact, with the consequent intelligent approach to life.

We all have national ties that link us to whichever country we call our home, but this should not blind us to the fact that we are related (though more distantly) to other countries. If we realize this, it will not of necessity

make us any less fond of our own land, but will help us to see the individual aspect of each country, and we shall understand the beauty of the diverse pattern of internationality.

As our vision widens we shall understand that we are part of the *one human race* spread over all nations.

If we try to give everyone the best of ourselves in the correct degree of relationship, we shall find that our lives are becoming more balanced and of greater efficiency, because we shall not expend unnecessary time and energy in any one direction. This will also mean that our vision becomes clearer and thereby shows us where we are giving too much attention, and where we are neglecting duties.

In this way our sense of discrimination grows, and we learn to play upon the instrument of life more beautifully since our touch and interpretation become sure.

The web and pattern of life is very complex and very beautiful, and if we trace out the individual threads that make up the design of our individual lives, we shall live to a higher point of efficiency and accomplish more than we ever before thought possible. Relationships are living, vital things, and we can weave a pattern of great beauty for ourselves and others if we learn to handle the threads correctly.

This business of right relationships has far-reaching effects when we take its full meaning into our consciousness. Suppose we try to understand where we have made mistakes in the past. How many instances of wrong relationship can we find in a review of our lives up to the present? And, having admitted them to ourselves, how can we set about replacing the old way with a newer, more satisfactory way?

A Patterned Atmosphere

Suppose we decide that from today we will endeavor to live in right relationship with all whom we contact. This will need much readjustment in our attitude, much patience with ourselves and others, much tolerance, and a sincere desire to achieve greater understanding. The old methods will constantly reappear, the old tendencies will be distressingly apparent, yet if we

pursue our course steadfastly and earnestly, we shall achieve much.

If, at the end of the day, we can really feel that we have helped to create and hold a better atmosphere in our home or office or workshop, surely we shall begin to have some idea of a better plan for living, and will feel that we are truly part of a live organism and evolving structure.

Have you ever tried to visualize the life process as a pattern which constantly changes, so that forms are created, discarded and replaced inevitably and with a persistence which nothing can change? Life is a process wherein we can experiment with ourselves and our reactions to it.

The people who form our circle of relatives, friends, and associates present us with various life aspects. If you try to dissociate them from their personalities you will probably find they represent principles to you—and from there it is a simple step to the discovery

that you represent varying principles to different people. Are the principles you represent desirable ones or not?

How can we expect to have a better world if we do nothing to fit ourselves to be part of it? A better world will be created out of the mass of men and women who are representative of the higher aspects of life. It will not come about automatically without our help, and one of the surest ways of bringing it to birth is by honestly examining our own motives for action—are these motives conducive to right relationships or not? Each of us is faced with this challenge. It requires careful consideration. If humanity is to develop along the right lines, it needs renewed relationships.

Let us, therefore, resolve to dedicate ourselves to the establishing of right human relations. This is an immense task, but one which is indeed worthy of our attention, since the future of humanity depends on it.



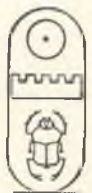
YOU ARE INVITED

All Rosicrucians in the vicinity of the Supreme Grand Lodge, Rosicrucian Park, San Jose, California, or those who may be traveling nearby, are invited to attend the special Rosicrucian New Year's Convocation. This traditional mystical ceremony will be held in the Francis Bacon Auditorium, Rosicrucian Park, Friday, March 21. Doors open at 7:00 p.m. The only requirement is that *active members* present their credentials.

Members elsewhere should consult the directory in the back of this issue for the nearest lodge or chapter which they are eligible to attend for this special session.

BOSTON LODGE ACTIVITIES

The Johannes Kelpius Lodge, Hotel Brunswick, Boston, will confer the First Temple Degree initiation on eligible members, March 16, at 4 p.m. The New Year's Feast and Installation of officers has been scheduled to take place on March 23, at 4 p.m.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

IN SEARCH OF UTOPIA



FROM the beginning of time man has cherished the dream of perfection. Perfection, in popular thought, is usually related to happiness. We try to obtain worldly goods that are of a perfect nature in order to protect our investment, and to derive the most satisfaction possible from the merchandise which we buy. No one would purposely purchase any piece of machinery, such as an automobile, or any household appliance that was known to be defective. Perfection is therefore an ultimate value in any material thing, and an ideal in any human achievement.

The individual is prone to criticize anything that is not perfect. We complain about anything defective that

falls into our hands. This goes so far as to be applied to other people's behavior. We look for perfection and gradually build up a higher degree of criticism of that which is not perfect in direct proportion to the ideal we are seeking. This demand for perfection is also found in society. The idealistic aim or hope of peace and brotherly love are conditions that would seem to produce a society in which everybody could realize his hopes and ideals.

Frequently the individual, in consideration of such a high social state of existence, sets up higher demands for others and for society than he does for himself. The imperfections within each of us are frequently not tolerated in someone else or in a group, and in overlooking our own limitations, we are always forgetting that society is no more than a composite of the be-

havior of the individuals that compose it. Many individuals whose nature was selfish, greedy, and unconcerned for the rights of others have loudly promoted social and economic reforms the success of which depended upon a perfect society. No one can hope to achieve that perfection in society which he cannot achieve within himself. For that reason, among civilized people, and even among those not so highly civilized, there necessarily have been ordained laws, rules, and regulations to keep the individual from interfering with the ideals that the society, as a whole, hopes to achieve.

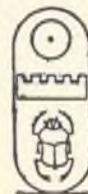
Throughout history man has hoped for an ideal existence—a society that would be governed by all the virtues and ideals that have been expressed in man's philosophies since the beginning of time. Man has hoped for a society that would be just and that would provide him with the individual opportunity of expanding his own abilities to the furthest possible extent. Schemes for such a Utopia have been advanced from the time that man began to think about it, but few societies have come anywhere near this ideal. Many centuries ago, in his *Republic*, Plato expounded a Utopia. His ideal is today still recognized as being a statement of the possibilities that man could reach in society and government if he would but practice these principles.

Colonies have been formed and groups have excluded themselves from other human beings so that they might perfect their own Utopia. The history of these groups shows one disaster after another. No scheme has yet been devised that would control the individual. The behavior of the human being is the key to a Utopia, or a dream of perfect life. It is interesting that it has not been due to lack of intelligence that man has been unable to form such a perfect society, but rather to the application of his intelligence and to the control of his feelings. Intelligence can, to a degree, be reconciled with systematic planning. We can know certain facts and how to use them with other forms of knowledge and experience for the benefit of all, but we cannot know when the individual will permit selfishness or covetousness to gain control of intelligence, and play havoc with all well-laid schemes.

The history of man has covered many civilizations over approximately four thousand years. Freedom and the rights of man have been championed by various of these civilizations; others have exercised autocratic power. Oddly enough, the human race has benefited under different types of government, but not one has developed a complete Utopia. The various levels of individual advancement, when thought of as composing a large unit of society, make such a complex picture that it is illogical to believe that man can ever arrive at a perfect state of society, at least not in his present period of development. For that reason, in the foreseeable future, man will continue to be dominated by rules, laws, and regulations. These may have the purpose of benefiting the individual, but they do not create the ideal life—that perfection of which man dreams.

Nevertheless, Utopia is not beyond achievement. In fact, it is within our grasp for the simple reason that the first step toward the realization of a Utopia lies within *self*. Each individual may gain his Utopia by the acquisition of wisdom, tolerance, and those traits of character that make an ideal consistent with the purposes and universal aims usually incorporated in man's concept of God or those things which are good. It is within man that the potentialities for this development exist, and it is up to the individual whether this development may come about in actuality. If Utopia is desired, it must be sought by you and me. Only through the development of the ideal of perfection within us, and of our realization that we can come to know and become related to an infinite force or being, will there ever develop a concept that can be carried into practical application in society.

Ours then is the responsibility for growth and for the realization of this dream of perfection. We can, if we wish, devote ourselves to the gaining of this perfection, of making our own Utopia. To permit man to realize the potentialities within himself—to develop his inner self to a higher level of realization—the Cathedral of the Soul functions as a medium through which he may work, and focus his attention toward attaining this ideal.





Meditation

By RODMAN R. CLAYSON, Grand Master

We lie in the lap of immense intelligence, which makes us organs of its activity and receivers of its truth. When we discern justice, when we discern truth, we do nothing ourselves but allow a passage to its beams.
—EMERSON



No matter how busy we may be in this world of travail with fleeting moments of happiness, each of us should create a daily period for meditation. All the great mystics, saints, and holy men repaired often to a quiet place for meditation. We are told how Jesus, in the three short years of His ministry, went apart into the wilderness or to the mountain. He, as all great men and women, knew the tremendous value of frequent meditation.

By nature we are essentially objective; therefore, the time and means must be created to enjoy restful subjective moments. Such meditation will enhance one's mystical and spiritual development, since it provides the means for withdrawing from the objective world.

Meditation requires a certain degree of concentration, will, and determination. It requires the focusing of one's attention upon the single idea of meditation, and upon a single thought in the process. To utilize the process of meditation to its fullest, one must have some sublime thought in mind.

One prepares for meditation by sitting thoroughly relaxed and dismissing all thought from the mind except perhaps the single desire to receive inspiration during the period. Oftentimes it is helpful to contemplate the beauties of nature, a suitable verse of poetry which appeals to you, or perhaps a verse from

the Bible. If, during your meditation, thoughts of other things intrude, as will happen again and again, you must turn back to where you left off thinking of the chosen subject. When your steps have been retraced, you may continue with your meditation.

Meditation is not an active, positive process, but rather a receptive process. During meditation the mind must not be allowed to wander aimlessly; it must be held receptive and free from worldly problems and selfish interests. The process is soothing to the nervous system, restful to the mind and body. It is extremely inspiring. This process is referred to in many ways, such as indwelling, or dwelling within, retreating to the inner sanctuary, going into the silence, and being alone with the inner self. By dwelling within, during periods of meditation, one learns to know his true self. He may even become aware of latent talents, faculties, and abilities. He finds the answer to pressing problems. By retiring to the secret place—the temple within—he finds new peace.

In meditation one does not dwell upon the failures and problems of life. By dwelling on some constructive thought or desire, one builds an inner beauty that is lasting. By dwelling on a lofty theme one realizes new aspirations and inspirations. Through meditation one unlocks the door which permits the inner light to shine forth. Physical sickness and weakness can be dismissed as the mists dissolve before

the rising sun. Meditation strengthens the character and makes possible a radiant personality.

For Daily Consideration

The greatest value from meditation may not be achieved with the first few attempts. After all, it is rather difficult to eradicate from the mind extraneous thoughts and images of those things which seem to require your immediate attention. But with determination and sustained effort, by gradual steps through daily practice, and with one purpose in mind, the full value and beauty of meditation will be realized. It is well worth the effort. Gradually you will let nothing interfere with your meditation periods, and you will create the opportunity to enjoy meditation at least once every day.

The period of meditation may be enjoyed the first thing upon arising in the morning or just before retiring at night. There are many business men who enjoy a moment of silence devoted to prayer or meditation during the noon hour. By establishing a regularity in daily meditation, one will find that the objective activities of the day become more orderly. One is not so hurried or excitable. A daily moment of meditation may at first seem a trivial thing, and yet when it becomes a habit it is no longer trivial. It becomes one of the greatest activities in one's life. Regularity of meditation will instill in your being the virtues of strength of purpose, self-control, consistency, and self-discipline. The duration of the period may be for one minute or perhaps five. By the loftiness of the theme contemplated, one's spirituality is enhanced.

Matters which we have not been able to understand, as well as situations of uncertainty as to what action to take, may be dwelt upon. During the periods of meditation, inspiration will often flood the consciousness. As a result, one is able to face the requirements of his daily activities with new understanding, new perspective. It is as though the meditation process served as an invocation for the lifting of the heart and mind.

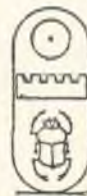
Moments of silent meditation during which the noise and clatter of the physical world are shut out greatly sharpen one's powers of perception. Mental facility brings about new ap-

preciation of the beauties of nature. Regular meditation will develop quality in thought, and keenness in the application of one's intelligence. All who regularly practice meditation vouch for the undeniable fact that it is during the silent period that their consciousness is lifted, and their mind is imbued with wholesome, constructive, creative thoughts.

To go about the everyday humdrum of life without a daily period of meditation is to deny oneself necessary activity which contributes to the building of a more noble personality and a mind enriched with new understanding. When one is worried and discouraged, he should create an immediate opportunity for meditation.

There are those who refer to meditation as a silent period for spiritual communion. In this regard, meditation serves a very useful purpose. It helps to synthesize one's higher and lower natures. It enhances spiritual consciousness. Emerson wrote: "The heart which abandons itself to the Supreme finds itself related to all its works, and will travel a royal road to particular knowledges and powers." It is in meditation that the heart and mind abandon themselves to the influx of inspiration from the Supreme Mind. Undoubtedly William James was referring to this kind of meditation when he said: "Higher degrees of consciousness reach down and take hold of lower degrees of itself and lift it to its own level."

Depending upon one's religious, philosophical, or mystical background, the source of inspiration may be differently understood. The mystic recognizes a Supreme Mind, the Supreme Infinite Intelligence which, during moments of meditation, may be drawn upon. The mystic with the power of resolution commands the wavering mind to yield to the supremacy of the Infinite Mind, that there may be a dawning of new perception and understanding. Reason is reinforced and strengthened by meditation, and the faculties of insight and intuition are quickened. Meditation reopens within one's inner self higher degrees of consciousness. It is in meditation that one endeavors to have the experience of attuning with the Infinite Intelligence called *God*. Doing must always precede knowing; therefore, by



meditating one finds access to knowledge which could not be realized in any other way.

The thoughts of the objective mind, or brain, are subject to the confusion and discordant conditions found all about us. To have a mind of peace, and offset negative conditions of this kind, one must retreat in meditation to the sanctuary within himself. The passive or receptive state of mind in meditation provides an emersion of those factors which can be cleansed and enthroned in his higher consciousness.

To leave behind human clamor and agitation is to enjoy a quiet moment, so that one's inner being may glow with rejuvenating radiance. The mind and body must be relaxed for meditation. One does not bring about the proper conditions forcibly. The conditions must be manifested effortlessly. Quiet in one's environment must be established in order to successfully retreat to the silence of the inner self. The inner silence of meditation has to do with the turning of the thoughts to the very center of one's being. It makes little difference whether you consider the heart, the solar plexus, or the brain as the center, so long as there is an inversion of thought. Dwelling within will release self-limitations and allow the consciousness to expand so that the Infinite Intelligence may illumine and be a guiding factor. Thus, in meditation one is subject to Divine munificence.

Purposeful Ideals

The sincere man or woman easily learns to meditate. The way is prepared through the power of concentration. It is easy to concentrate upon that which one loves, that which is beautiful. Everyone has had the pleasant experience of being lost in reverie as beautiful music is played. In a similar way, one can be carried away from the objective world and immersed in true meditation. For example, before going to the concert hall, you had the desire and expectantly anticipated listening to music. You went to the concert hall for one purpose, and so through concentration you were quickly immersed in symphonic rhapsodies. The discord of the hours before had been turned to harmony. Perhaps while listening to the music you were in-

spired with a new creative thought, a new idea, or to perform a service for some needy person. The inspiring idea did not come from objective reasoning. Whatever its source, it imbued your consciousness. One is inspired in similar fashion when wrapped in meditation.

To get the most from meditation we must *want* to meditate. We must desire it above anything else, and create the conditions which will make it possible. We cannot coerce the Infinite and Supreme Intelligence to inspire us. We must persuade ourselves, however, to recognize the need of entering into meditation, so that we may be receptive to Infinite inspiration.

Peace of mind arises from inner peace. This is brought about by the conquest of the self and of the discords and inharmonies in one's life. If you would reach out for that which is of the Infinite, you must have some Divine thought or attribute in mind. As Henri Bergson said, "Fix the attention upon the undivided flow of inner life. We are not this vital current itself, but we are part of this inpouring life come to self-consciousness."

Regenerating fires within the self will light the way. While we are indwelling, the flame burns brightly. Meditation closes the door to the physical world, and opens the inner being's receptiveness to an influx of higher knowledge, wisdom, and power.

Knowledge is never acquired through inertia and ignorance. It comes through action and determination. There are those who feel that meditation, silence, and the inner self have to do with a kind of lassitude, a sort of state of mind which permits drowsiness and an escape from the responsibilities of life. Obviously a person with this attitude will never enjoy true meditation. A few brief moments of drowsiness will, from time to time, overtake most of us who avail ourselves of regular periods of meditation, but the drowsy period passes quickly, and while objectively wide awake we are subjectively open and receptive to inspiring impressions.

In meditation physical or objective stillness alone is not sufficient. There must also be mental stillness to the extent that the mind has dispelled all anxieties and other factors which might

contribute to frustration. Meditation is arrived at by bringing undivided attention to one idea through concentration. Physical and mental action is involved in entering the portals of the inner sanctuary. Other contributing factors are emotion, will, and action.

The quest of the inner self is bound to change your actions and your attitude toward others. You are never quite the same person that you were. Jesus defined dwelling within, or meditation, as an interior well of waters springing up within man unto eternal life. Its full effect is found in the living of life.

When entering into meditation, there must be no fear; there must be no reluctance. One must give oneself wholeheartedly over to the indulgence of the experience. Intellectual understanding will not exalt the mind as will the understanding which comes through meditation. This experience is nothing less than sublime. The inner peace realized is most profound. Many have referred to meditation as Divine attunement or union with God. For the deeply spiritual person, meditation provides the means for the Divine union.

Depending upon your faith, belief, and convictions, meditation can mean a great deal to you in your spiritual development. Saint-Martin may or may not have been referring to meditation when he said, "Can all this be needed to find God?" The fact remains, however, and has been experienced by thousands of men and women, that the simple process of meditation does provide the vehicle for finding God.

The essence of the whole of meditation is to dwell within; and this seems to be entirely in keeping with the statement of Jesus: "The Kingdom of God is within you." Meditation is one of the cornerstones of mystical philosophy, and is a conviction of him or her who would attain spirituality. In the stately mansion of the physical body will be found the real you, the inner self of Infinite quality and effectiveness.

He who truly learns the process of meditation approaches the attainment of true happiness. His life is enriched with Infinite blessings; and he comes to have a realization of the Infinite Kingdom within, which is his to behold.

It Began In Egypt



LINEN

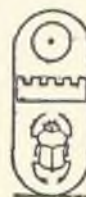
By JAMES C. FRENCH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

The manufacture of linen was considered to be one of the most important industries in Ancient Egypt. Linen was the preferred material used for clothing although the lower-class people wore woolen garments. Wraps and cloaks were made of wool also. Wool was looked upon as impure. Garments made of this material could not be worn in the temples, and the dead were never buried in such.

On the wall paintings of the tombs, both men and women are seen weaving linen from flax which was so extensively cultivated. Linen as fine as silk was woven, and the Egyptians were very proud of their skill in its manufacture. The fineness achieved is unbelievable as the threads are found to be quite perfect, without the flaws which are seen today in even our finest work.

The garments of linen of the rich were embroidered. The thread was dyed before the cloth was woven, making it possible to work in patterns.

Immense quantities of linen were used in the mummifying of bodies of people and also animals. In the Rosicrucian Egyptian Museum are to be seen many rare examples of linen mummy wrappings from the tombs of Ancient Egypt. They are inscribed with writings from the Egyptian *Book of the Dead*, with funeral scenes, gods, and goddesses.





Psychic Development

By DR. H. SPENCER LEWIS, F. R. C.

(Reprinted from the *Rosicrucian Digest*, March 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



PERHAPS in no other country in the world is there so much misconception regarding psychic development as we find in North America. I judge that in England and its dominions the misconception is not as great . . . because the attitude taken in the metaphysical and psychic journals of Great Britain conforms more or less with the correct understanding of the Orientals.

We are accustomed in this new land to doing things hurriedly and to taking short cuts to achieve all ends, and to look upon time as a rapidly passing element in our life; therefore, we abbreviate all effort and especially all study, and expect the Cosmic laws and principles to cooperate with us and make exceptions in consideration of our conservation of time. Fortunes are made rapidly in this new world, businesses come into existence and pass out in a very short duration, homes are rapidly built and rapidly torn down, streets and boulevards familiar to our parents and grandparents have long since changed their names or forms, prominent persons in every community are known for a short period and then quickly pass out of our memory. We think and move in a whirligig of motion that allows little consideration for

future permanency or for stability in anything.

We are quite accustomed to hearing that the young man who a few days ago was playing with the young men of our neighborhood as a high school youth is now successfully conducting cases of law in the court, and before we know it we will be informed that he has retired from law practice and is settling down to a retired life of ease or grave concern. Young men who were just about to graduate from high school the day before yesterday, seemingly, are now owners of successful stores and have achieved their experience and knowledge as though in a dream overnight.

It is not surprising, therefore, that we hear of advertised psychics, "mediums," fortunetellers, and mystics who knew nothing of their subjects a few days ago, as now being capable of delving into the past, present, and future with high efficiency and finding it possible to tell anything and everything we wish to know. After mastering a brief correspondence course of twenty lessons, easily read in a few evenings, or after attending a special class of seven lectures, they are now capable of instantly attuning with the Cosmic, or with certain unknown psychic forces.

The time element does not seem to enter into such processes of psychic development as brought about their high attainment, and multitudes are convinced that there is some short road or quick method of awakening the so-called "solar plexus" or some mysterious psychic center which turns an untrained and undeveloped person into a highly developed mystic in a few weeks or months. As I have intimated above, such a common belief in magical development of the inner consciousness or inner abilities does not exist in any other part of the world but among the English speaking people, principally on the west side of the Atlantic.

What is even more puzzling is the attitude of many sincere and honest seekers for psychic or spiritual development. After contacting a safe and reliable guide for their studies and development, they still look upon the element of time as something to be overcome and become restless when their progress or development is not extremely rapid or almost instantaneous.

How many of these persons ever give thought to the subject in a rational way and arrive at the conclusion that psychic or spiritual development must proceed not from mental comprehension but from inner illumination, and that the entire process is one of Cosmic control and direction? The most that any organization, acting as a school, or any individual acting as a teacher, can do, is to point the way. The Path can be clearly shown to those who seek it, and the experiences of thousands who have gone along such Path can be outlined and presented as a helpful guide, but the actual journey must be made, not in a material sense, but in a purely Cosmic sense and in this regard, no guide, no organization, no teacher, can shorten, lengthen, or control the time element.

Guidebooks

Within recent years there have been published a series of books for tourists with titles such as *Seeing Rome In One Day*, or *Seeing Paris In One Day*, or *Seeing London In One Day*. So far as any benefit derived from attempting to use these books in seeing these cities in one day is concerned, the tourist would do as well by staying at home

and just reading the book and visualizing the things described. Common sense will convince the rational reader that the author of the book spent weeks in gathering the information he has condensed in the book and which he outlines as possible of seeing and understanding in one day.

The time element that enters into moving the mind rapidly through a city and pointing out various places with brief descriptions is not the time element that is consumed in moving a physical body through heavy traffic in order to cover the same ground. One of the safest guidebooks for European tourists is that published by Baedeker. But Baedeker does not attempt to control the time. He points out the paths that one may take and from the experience of himself and hundreds of other tourists he gives the benefit of their experiences and a guide of what may be seen.

It is up to the tourist, however, to accept the conditions of travel, and to submit to the time element as it manifests itself in his individual case. No two tourists starting out with such a guidebook, intending to journey along one of the described paths or routes from Paris to Bordeaux, would make the journey in the same time, so far as days and hours are concerned, and no two individuals would have the same experiences, realizations, and ultimate benefits. The guidebook, however, would serve to prevent unnecessary delays and prevent missing important points along the way. In order, however, that each tourist should derive the utmost benefit from his journey in accordance with the urges and desires which prompted him to take it, each tourist would have to give to each part of the path, to each hour of the journey, such time as would allow the inner self and consciousness or the mental understanding to respond and react. As I have said, this is a matter that is distinctly different in each individual.

Therefore, we see that the very best teacher, the very best guides willing to direct our footsteps to psychic realization and unfoldment, can only point the way, and give us the benefit of the experiences of others. That some will reach the goal of their realization sooner than others is inevitable for two reasons.



First, the goal of one individual may be further away than the goal of another and the incidents along the way may in some cases require more time, consideration, and realization, than in others. Second, the state of development or unfoldment of the beginner in mysticism is different in almost every individual case, and the degree of unfoldment necessary at each stage of the journey is considerably different for each one. These two factors, therefore, would be a determining consideration in judging the amount of time necessary to attain the desired or necessary unfoldment and the ultimate realization.

There is this very distinctive and important difference between the tourist who starts on a long or short journey in foreign lands and the beginning student of mysticism: the tourist is never anxious to reach the end of his journey unless he is limited by worldly affairs and must return to his home city at a given time. Even then, while he recognizes the necessity for hurrying, he is never really anxious to reach the ultimate end of the journey. He hopes that from sunrise to sunset some miracle will occur and lengthen the period so that he may proceed slowly and enjoy to the fullest every minute of his travel.

The seeker for spiritual unfoldment, however, becomes overanxious at the very start, to reach the ultimate end of his journey. The tourist stays up as late as there are any lights burning in the city he is visiting and dreads going to sleep for fear he will miss something, and rises at the earliest hour possible to see everything, whereas the student of psychic development and unfoldment wishes he could go to sleep and upon waking up find himself fully developed and ready to manifest all of the Cosmic powers within him.

He dreads every one of the experiences and thrills of the process along the way, whereas the tourist delights in every little incident, makes a record of it and photographs it; he tries to remember all of them to relate afterwards as the greatest thrills of his life. The tourist realizes that the incidents on the way will be the stones or structures of the temple of knowledge and wisdom which will be his possession at

the ultimate end of the journey. How precious each of those stones is to the tourist on land. To many of the seekers for psychic illumination, however, the little experiences of each day are not looked upon as precious jewels that will shine with splendid glory in his ultimate crown, but as balls attached with chains to his ankles which seem to make his journey slow and uninteresting.

Jesus the Supreme Master

And what basis is there in history or in any of the sacred writings or spiritual revelations of the past for this peculiar idea that psychic development can be attained rapidly or through any short cut? Let us turn back the pages of history, experience, and divine revelation to the greatest and most perfect instance in all human knowledge. This illustration is the life of the great Master Jesus. The statements of all the Christian churches based upon selected passages of the Holy Bible are presented to convince us that Jesus was foreordained and predestined, even before he was conceived in the womb of his mother, to become the greatest of all masters of divine and human wisdom. His mother knew this and the three Magi who came to his birthplace reminded her again that the child was to become a Supreme Master.

His attainment of such mastership was not the result of an afterthought later in life, nor the result of a conclusion that he came to after his boyhood days had passed; neither was it something that he sought for in a brief time and received from the Cosmic as an instantaneous benediction and blessing. Whether we accept the Oriental records and reports as given in the book *The Mystical Life of Jesus*, which constitutes one of the volumes of our Rosicrucian Library, or whether we accept the orthodox Christian, though brief historical outline of his life, the fact remains that Jesus was a profound student of religion and spiritual wisdom and devoted his life to his development.

In his twelfth or thirteenth year, he already manifested great wisdom and knowledge to the learned men of the synagogue. Also his answers to his mother in his youth regarding his tar-

rying at the synagogue indicated that he was spending his time and all of his thought in devotion to God's work and the development of his spiritual powers. However, even though this shows that he had begun his studies and development at a very early age, all of the Christian records and the Oriental records show that he did not manifest any degree of supreme spiritual power or any degree of psychic unfoldment until his baptism when the final stage of the processes made their sublime manifestation with the coming of the Holy Ghost into his being.

Think of the years that he gave to his development and preparation and unfoldment, despite the fact that he was preordained to have this development and had every advantage, even beginning with the word issuing forth from Heaven which became incarnate in his flesh at the time of his conception. If the greatest of the decreed and predestined masters required time and study for development, why should any of us, born with less preparation and Cosmic decree, expect to attain any unfoldment in less time?

And may it be noted that all of the records, both Christian and Oriental, agree that after Jesus had been mentally prepared through study and keen analysis after long contemplation, he was beset by the Cosmic laws of temptation in order to further strengthen and fortify his determination and make him still worthy and more prepared for the last degree of his unfoldment. He did not give up during these temptations and allow himself to be convinced that he was progressing too slowly, or that the system he was following was not rapid enough, or that his instructor or teachers were holding him back for some ulterior motive, or that the effort was not worth while; for if these beliefs had entered his mind or had ever affected his attitude, he would never have attained the ultimate aim of his life.

Even the disciples of Jesus, who were carefully selected because of their spiritual insight, deep and profound sincerity, unquestioned loyalty and determination, and above all their quick reaction to spiritual values, followed him through all his spiritual ministry, and studied under him for a number

of years. They had the benefit of many marvelous experiences and demonstrations before they reached the point of unfoldment where they were able to manifest any degree of true psychic development.

Not even during the lifetime of Jesus while he was still with them and able to answer all of their questions, giving them every possible benefit of personal guidance and experience, did they receive any manifestation of their own developing power and unfoldment except as indications that something was going on within them and which they probably did not understand. It was not until the Crucifixion and his retirement from their association that the disciples of Jesus received the Holy Ghost, and through it the power which had been developing and for which they had been preparing.

It is evident, therefore, that something more than mere study, something more than the mere mental intellect or mere comprehension of laws and principles, and something more than right living and right thinking is necessary to complete the process of spiritual unfoldment and psychic development. While the mind and brain are being rounded out in the fullness of true comprehension and while the intellect is being developed that it may see all things in their true values and comprehend God's laws in their true Cosmic relationships, something more than all of this must take place. Something within the divine consciousness of man must prepare and unfold him for the incoming of the Holy Spirit and the divine power that will represent the ultimate unfoldment.

Personal contact with the great teachers has no advantage over the study of the profound laws without a teacher. The disciples of Jesus were more intimately associated with him than those great ones who were born after him, studied after he ceased to be on earth, and attained great power without ever having known Jesus personally. Yet this intimacy, this contact with marvelous miracles, this reception of personal instruction and demonstration did not shorten or quicken their period of unfoldment and development one iota.

(Continued on page 111)





The Golden Proportion

By WERNER DORING, D. Litt., Ph. D.



ALTHOUGH not every individual has been convinced that he has received his "life" from a god, the majority of tribes and nations—when traced back as far as our historical knowledge permits—have worshipped some Great Principle, whatever its name or symbol may be.

However, a change in ideas appeared in Europe during the late Middle Ages and found expression in the 19th century philosophic program of Marx and the scientific theories of Darwin. The latter, together with such scientists as Lyell and Scrope, regarded any growing object as consisting of cells, and the development of nature as a slow process, with man as the last link in the chain. Thus life was explained as a chemical impulse of cell subdivision, due to the direct contact of certain substances transmitted through the tissues.

In 1928, German physiologists brought forth the theory of inheritance, emphasizing that evolution was largely dependent upon chemical reactions in gene-substance. A few years later, American specialists declared the genes as unnecessary and regarded the chromosome parts of the cell as the units of hereditary transmission. These theories ended when, a few years ago, a Princeton scientist was able to prove that the fertilized egg of a sea-urchin would develop into a normal embryonic form, though all the chromosomes had been removed by centrifugal force before the test. Thus it was shown that

obviously chromosomes could not be the carriers of heredity or that which determines form. Organic chemistry followed with the discovery of a heretofore unknown substance which exists in the cells and is responsible for the stimulation of growth, as well as for evolutionary transformation. Heterochromatin—for so it has been christened—consists of a "ground substance," which to date had escaped scientific notice.

Biologists have approached the problem from another angle. Concentrating on a cell-fluidity, which is known as protoplasm, investigations have brought to light the fact that this substance contains various ingredients, the number and weight of which do not seem to characterize any development. The observation that these bits of protoplasm proceed about their task in such a precise fashion as to leave no doubt that they are under a specific inner compulsion, could merely lead to the assumption of an intelligent "metastructure" that lies beyond the present limits of microscopical vision.

Whether this mystic energy is called a ground substance, a metastructure, or an organization, it remains a mystery which we may in time be blessed to understand, especially since physical researchers have declared the matrix of the cell to be empty of material and thus have limited the possibilities to some expression of electricity. The conjecture that electricity plays a part finds some confirmation in the fact that the polarity of the cell is not dependent upon the tiny bodies within it—nucleus,

Golgi bodies, chondriosomes, and so forth—but that it remains the same when these bodies are displaced. Where, then, is located the power station which supplies these little fields with electro-dynamics of unbelievably low intensity?

Keeping in mind that a state of “entire darkness” cannot exist according to modern physics and knowing that there are rays in such small quantities and of such high frequencies (wave lengths of less than 3500 Å) as to remain outside the range of our eyesight, we must conclude that light itself seems to build the foundation of existence.

Life Feeds Life

Although the term *existence* is commonly used of men and animals, can we not say that plants also “exist,” since we know that they absorb vast quantities of rays and that their chlorophyll acts as a laboratory which possesses the secret of converting the energies of light into starch and sugar? The statement that even stones contain a will to “exist” would have been treated rather scornfully by scientists even a few years ago. However, members of the Rockefeller Institute have recently proved that certain crystals, when placed in the proper environment, will develop into the tobacco-mosaic virus and multiply and propagate as other entities.

Thus, the division into organic and inorganic substances becomes anachronistic. And out of the mist comes the growing illumination that minerals, plants, animals, and men behave to each other in the relation of what the ancient Greeks would have called the “Golden Proportion.”

Relatively little is known as yet about the connection between minerals and plants, except that the former support the latter in abundance. Many details have been gathered, however, with regard to the relationship of plants to animals and men. Long ago it was observed that plants, while converting absorbed light into a storage of food, produce oxygen which, next to food, forms the foundation of the existence of men and animals. Later, science was able to prove that, while plants absorb red, blue, and yellow rays, they do not absorb green ones, and that the hu-

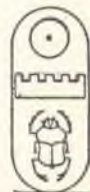
man eye is built for a maximum admittance of this color, thus showing that the spectral analysis is divided for the benefit of both. The most important discoveries were made by the biologists, Willstaetter, Fischer, Granick, and Burgi. They showed a great similarity between the chlorophyll of plants and the hemoglobin of human blood. And is it not peculiar, in regard to this reciprocal effect between plants and men, that their energy (sap) and ours have complementary colors?

Although plants, in different forms and states, have already healed many millions of people and have prolonged their lives, there are signs now that the green blood of these plants has therapeutical faculties which will surpass everything which has hitherto been accomplished—chlorophyll medicines for different purposes are already to be had.

The Darwinists of the past century thought our existence to be nothing but an orderly mechanical process of nature and that we, by the intrusion of religious or mystical notions into it, had stamped it as something “irrational.” That idea has become practically meaningless today because the distinction between “living” and “dead”—although it may sound absurd—has had to be dropped altogether. Furthermore, these terms contribute nothing to the understanding of the phenomena in or around ourselves. What was called *organic* turns out to be just a special condition of matter, for actually there is no other incompatibility between “life” and “death” than the lowered magnetic susceptibility of the latter caused by altered tensions of light. It might sound odd for the moment, but no other conclusion is to be drawn than this: that biologists and chemists have been studying the same substance for years, the former calling it “living,” and the latter, “dead.”

Light is God

But where originates the light which animates everything so intelligently in its circular motion? We are supplied with it by our sun, as well as by the Cosmic in general, and all our actions and feelings are caused by its mysterious faculty of converting the spectrum of rays into human impulses.



Actually light is everywhere and, when we open ourselves to it fully, it will break into the innermost part of us and create the deepest and most wonderful feeling which man is able to experience: Love. There is no death. Light is love and life.

Science has established that light is the creator of all. And the great philosophers, be they called *Jesus Christ, Mohammed, Lao-tse, Kant, Emerson, or Gandhi*, taught that God created. But isn't light, God, and God, light?

With the assistance of electron microscopes, microvoltmeters, infrared, ultraviolet, and X rays, science has discovered that light is the bearer of life. Actually mankind already knew this, long before such instruments and methods were in use and, as a matter of fact, before they were needed. An-

cient documents tell us that 5,000 years ago the Babylonians and Egyptians prayed to the sun as *bringer of life*. Even thousands of years before, excavations have shown that mankind was in possession of a great comprehensive knowledge in regard to the structure of the Cosmic, such as has not been equalled since.

It is an interesting spectacle to observe that science, having ridiculed the mediaeval astrologer and collected proofs against him, is now slowly approaching the spot where the astrologer stood. We are not as yet aware to what plane man may develop in the direction of light and truth. However, the Aquarian Age, which has just begun and will last about two thousand years, is probably destined to lead humanity nearer to fulfillment.

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ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park, San Jose, California.

*The
Rosicrucian
Digest
March
1952*

PSYCHIC DEVELOPMENT

(Continued from page 107)

All sacred and mystical literature distinctly states what Jesus intimated to his disciples and to the multitudes that spiritual development and unfoldment is individualistic and no man can give another the spiritual light that must grow within each. The students and the adepts, the highly developed in mysticism, must journey alone; and very often the benefits of silent study, and especially unassociated with others of like mind, is the greatest advantage that any true seeker can have. History is replete with records of marvelous attainments in a spiritual and psychic sense made by those men and women living as anchorites on mountaintops or in valleys or shut away from the world where they could spend their symbolical forty days and forty nights or forty years in preparation, study, contemplation, and unfoldment.

Organized Study Advantageous

However, the advantage of a school or a system is admitted by all of the great masters. Jesus urged them to come together occasionally in his name. This was the foundation for his church, for his entire institution and system of guidance, but you will note that the entire system advocated by him and every other great master was not for the purpose of cutting short the time and not for the purpose of examining the development of one another in order that they might progress more rapidly, but merely for the purpose of guidance and the receiving of instruction based upon comparative experiences.

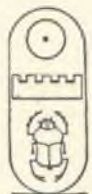
This is the sort of guidance and instruction that the Rosicrucian Order holds out to all individuals. It is not a school of dogmatic philosophy or sectarian religion, but a school of comparative human experiences and of manifest wisdom revealed to multitudes and found to be eternally true. This fraternal order acts as a companion, or guide, as a leader, as a teacher, but not as a substitute for any individual's development. It cannot supplant what must take place within each being, but can supplement the individual experi-

ence with the study of the experiences of multitudes.

There is a very potent, though subtle power that manifests itself through spiritual association. Jesus said that where many or any were gathered together in his name, in the name of the Christ consciousness, there he, the Christ, would be. Where any are gathered together in attunement with God, there God is most likely and most efficiently manifested. Where hundreds or thousands are associated in mutual bonds of sympathy and understanding, in ties of fellowship and cooperation, in mutual help, in their studies and experiences, there is a power present that is of direct benefit to each one.

Much is said at times of the universal mind, meaning the mind of all beings focused in sympathy upon certain principles with universal agreement. We speak in mundane matters of public opinion and the power it has in worldly affairs. The only difference between the universal mind and public opinion is in the degree of the spiritual nature of the thoughts held in the mind of all beings and the relationship of these thoughts to universal things. Public opinion in any community, city or nation, representing the identical thoughts and agreements of the mass consciousness, is a power in worldly things to such an extent that it moves men in high positions to recognize and accede to it, and even affects the decisions of kings and emperors. Think, then, how potent must be the spiritual power of the universal mind when it is composed of spiritual thoughts held in the minds of thousands of beings associated in spiritual companionship devoted to one noble spiritual ideal.

The Rosicrucian Order has as its objective many spiritual, as well as practical ideals, and even the practical ones are those which are above the commonplace things of life. Back of the whole scheme of the worldly life of each individual in the organization is the sublime desire, born and inspired in man through Cosmic urge, to achieve unfoldment or psychic development leading to true mastership of the individual. Since this is the ultimate and



unquestioned aim of everyone who enters the organization, it becomes the dominating thought and the controlling factor in the thinking and living of each individual member. All of their affairs, just as all of their reading and their understanding, center around the attainment of this one noble and ultimate aim. This in itself focalizes a wonderful power which each in the association senses and finds efficiently manifested in times of attunement. This is the great purpose of the organization, aside from its guidance and instruction; and it is such association with the resulting powers of a spiritual nature that is offered to all of the seekers for psychic development and spiritual unfoldment.

Realizing, therefore, that while certain mental and intellectual progress must be made in the comprehension of laws and principles, a certain process of spiritual unfoldment from within must take place, the time element becomes secondary, if of any consideration at all. Each day, each hour, brings through the studies an intellectual comprehension of universal principles, an-

other degree of mastership in a purely mental sense, while there is also an accompanying degree of spiritual unfoldment. Each degree of such intellectual comprehension and advancement and each degree of unfoldment brings its thrills of experience, its power of mastership and its conviction of the evolving truths that are gradually forming the character of the inner self.

These daily and weekly experiences are the jewels that will form the beauty of the eventual crown; they are like the stones that form the structure of the ultimate experience of the one who journeys through foreign lands. Each experience of and by itself may be minute and inconsequential in the great scheme of things, but the attainment of each one is a blessing, a benediction, and a rich reward for the day. The accumulated mass of these things constitutes the building of a new individual who, when once completed and ready to manifest as a new spiritual and regenerated being, makes the image of God in which we were all designed, but to which sublime state we must attain gradually and carefully.



IN APPRECIATION

To my many fratres and sorores throughout the world who were so kind as to remember the occasion of my birthday, I take this opportunity to express my thanks. I know you will understand my taking this method of thanking each of you, since it would be impossible to acknowledge all of your very kind greetings.

RALPH M. LEWIS
Imperator of the A.M.O.R.C.

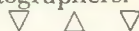
INVITATION TO AMORC MEMBERS

The Master of the New York Lodge, Walter G. Klingner, extends an invitation to all active Grand Lodge members to attend the New Year's ritualistic festivities and the Installation of Officers. This event will take place on Monday, March 24, at 7:30 p.m., in the Roosevelt Room, Pythian Temple, 135 West 70th Street.



NEARLY eight hundred persons crowded into the newly-enlarged modern art-gallery of the Rosicrucian Egyptian and Oriental Museum on the afternoon of January 13 to hear more about Mexico. Carlos Graham of Radio KEEN spoke briefly but interestingly of the movie industry in Mexico and of his former connection with it. Following his talk, two travel films were shown. Photographic studies of Mexico by Maud Martin lined the gallery walls and were the center of attraction for the rest of the afternoon, as they have been during every day during January.

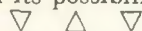
Although modestly denying herself professional status, Miss Martin's pictures are intriguing, well-composed, and satisfying alike to laymen and to professional photographers.



"The year's at the spring," sang Pippa, and for Rosicrucians that has a special significance. It heralds a new year and ushers in a time of special rejoicing and thanksgiving. Nature's determination to begin again, to send forth new shoots of life and endeavor, no matter what the past mistakes and failures have been, is a lesson that Rosicrucians take especially to heart. They range themselves on the side of Pippa and no matter what the dark past or the seemingly uncertain future, they sing with her, her song:

*The year's at the spring
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn:
God's in his heaven—
All's right with the world!"*

Whether participating in groups within Lodges and Chapters or singly in their own sanctums, Rosicrucians throughout the world in the month of March joyfully rededicate themselves to life and all its possibilities.

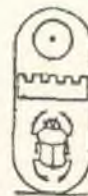
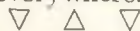


A bronze statue of the Egyptian god Ra from 1800 B.C. has recently been presented to the Rosicrucian Egyptian and Oriental Museum. This exquisite example of ancient Egyptian art is a piece from the very famous Hahn collection. An engraved plaque accompanying it tells of its presentation by the Fratres and Sorores of the Rosicrucian Order in Rio de Janeiro, Brazil.

The presentation was made in person by Frater José Nunes Gouveia, Master of the Rosicrucians in Rio; he made the special trip to California and to San Jose to bring this memento of appreciation from the Fratres and Sorores on the Equator.

Frater Nunes Gouveia who is a lawyer and a professor of philosophy at the National University of Rio de Janeiro is as well the literary editor of the well-known Portuguese newspaper *Voz do Portugal*. Having so many interests in addition to his Rosicrucian ones, he has been spending an interesting and exciting time in the United States. His stay at Rosicrucian Park of several days was a happy occasion for all who had the opportunity of meeting and talking with him. Frater Nunes Gouveia was an ambassador of goodwill in the truest sense. He brought greetings from the members in Rio and carried like expressions of good-will from the Park to our Fratres and Sorores in Brazil.

His visit emphasized once again the universality of Rosicrucianism and the singleness of purpose which unites Rosicrucians everywhere.



Some 30 or 40 local Rosicrucians have just completed a course of 18 lectures comprising the RCU winter series on the general topic "Man's Mystical Heritage." This year's series defined *man's mystical heritage and recounted the story of its preservation throughout the centuries.* The course was under the direction of Frater Joel Disher of the Literary Research Department.

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"Cause and effect," wrote Emerson, "means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed." Sunshine Circles throughout the world are aiders and abettors of this law. Through many years they have been proving that wherever a need exists, there also exists the supply to meet it. Their daily attitude is evidence of their confidence in this law and their continuous activity proves it. They are, nonetheless, just as eager as anyone else to hear of examples of the law's operation.

Recently, the monthly message from J. Duane Freeman, the Secretary-General of the Sunshine Circles, told the interesting story of how the law worked itself out in the case of two prominent and well-known individuals—Dr. Alexander Fleming, internationally known scientist and discoverer of penicillin, and Winston Churchill, the present Prime Minister of Great Britain. If you haven't heard this story, you should contact the director of the nearest Sunshine Circle and hear it firsthand. That will furnish an excellent opportunity, too, for you to learn just what the Sunshine Circles all over the world are doing and how you individually may help.

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A recent letter to this Department very graciously and somewhat naively asked how one went about being mentioned "in this interesting column which everybody reads and comments upon." If it is something said, done, or thought that is positive enough to create an echo, then, it is eligible material. We like items that give instruc-

tion or pleasure or even information about Rosicrucianism at work anywhere in the world. So, if you feel that something of importance or interest has been too long unmentioned, please write the Temple Echoes Department about it—in case of quotations or personal letters, state permission for publication.

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Rosicrucians in the Bay Area with matrimonial intentions may be interested to know that the officers of Francis Bacon Lodge are always happy to perform the Rosicrucian marriage ceremony for members if arrangements are made well before the marriage date. This is purely a fraternal ritual and has no legal status. . . . Carl T. Endemann, Master of Francis Bacon Lodge in San Francisco, was the guest speaker in the Supreme Temple at San Jose on Tuesday evening, January 22—his subject, "Roads to Harmonium." Frater Endemann's appearance marked the second time this year when, by invitation of our Grand Master, Masters of Lodges in the Bay Area were invited to address the Convocation in the Supreme Temple. . . . Word comes from England that Frater Leslie A. Neal of London, has been appointed to serve as Deputy Grand Master. Frater Neal will be associated closely with Grand Master Raymund Andrea and will greatly assist him in discharging his duties which during the past years have become increasingly heavy. . . . The Rosicrucian Research Library has received a copy of the Swedish translation of the AMORC book on Lemuria. . . . The Volume 1, No. 1 of the Chapter bulletin of Panama has reached the Park. It is a most interesting and well-gotten-up bulletin. . . . Also mention should be made of the initial publication of the São Paulo Chapter in Brazil. This bulletin is in Portuguese whereas others south of the Border are in Spanish. . . . Copies of the bulletin from Clement B. LeBrun Chapter in Sacramento are now beginning to filter into the Library. This interesting bulletin has been published for some time. We shall hope to see it regularly in the future.

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A Philosophy of the Law

By THOMAS J. CROAFF, JR.

PERHAPS the most neglected phase in the study of law is to be found in the philosophical area. All too frequently students (and surely all lawyers ought to be students) become too deeply involved in the formal side of law, that is, in the technical aspects of jurisprudence, and remain woefully ignorant of the fundamental reasons for law.

To even the most casual investigator, it should be manifestly clear that one cannot get the most out of law if the basic and underlying philosophical reasons for the formulations thereunder are overlooked or ignored.

Every serious student of the law should be acquainted with Blackstone's *Commentaries*. This great English scholar desired to demonstrate the centrality of British law to human culture. For him law, science, reason, and the will of God added up to unity. He fused the disparate parts of British law into a single harmony, in the light of which men could deal rationally with the problems which confront all members of society.

At this point, it may be well to define as broadly as possible "The Law." What is it?

Most standard works of definition substantially agree that in our English language the word "Law" is used in two main senses: (1) as a rule prescribed by authority for human action, and (2) in scientific and philosophic phraseology, as a uniform order of sequence (e. g., "laws" of motion, reincarnation, compensation, etc.).

Jurisprudence is the philosophy of positive law and its administration; the science by which the laws and constitutions of states, written or unwritten, are reduced to system, and their principles analyzed, methodized, expounded, and judicially applied; the science of



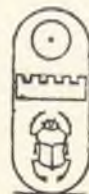
rights in accordance with positive law.

Law and Morality

The difference between morality and jurisprudence, as to extent of range, may be illustrated by the difference of signification between the word *right* when used as an adjective, and when used as a substantive. *Morality* contemplates all that is right in action and disposition. *Jurisprudence* contemplates only that which one man has a right to from another. For example, that which is legally right may well not be morally right. This is to be observed in the lawful right of a sovereign state to declare war on another sovereign state for reasons of commercial development and profit. The destruction of life and property, in such instance, may be often contrary to morality even though lawfully brought about for purely selfish and mercenary reasons.

In any organized social order, law is of prime importance. As we have seen in the above-given definition, law is not something apart and away from people. Law is interwoven in the very fabric of society itself—to such an extent, it should be emphasized, that society could not function without the formulation and enforcement of laws commanding the respect and observance of the people within the given social organization.

For Rosicrucians, the comprehension of a pattern of laws within society should not be difficult because as Rosicrucians they readily recognize the cosmic existence of "law in everything." In fact, the pattern of law is so vivid in all activities within the universe, that no one giving serious consideration to these activities can deny the necessity of understanding the operations of "The Law" and the underlying premises upon which these opera-



tions are predicated. As examples of the permanency of "law in everything," we may simply turn to the "laws" of gravity, reincarnation, compensation, and so forth—a few of the many universal "laws" of eternal life, established by God in his universal wisdom.

Ideals for Social Balance

Restraint of the strong, who have tendencies to exploit the defenseless, and protection of the weak are the two basic reasons for the maintenance of law and order within our democratic system of government. To the extent that we succeed in maintaining this social balance, or, as Rosicrucians would have it, *harmony* in the fabric of society, we are able to promote the common welfare and encourage the maximum growth possible to our people—not only on the political scene, but as well in such areas as economics, sociology, education, to mention but several of the many concentration points for the betterment of humanity in general.

Much of our trouble today arises from individual and mass confusion regarding man's place in the universal scheme of things. Man too often has a lack of personal security in that he has not matured to the point that he possesses a feeling of belongingness; he does not have the knowledge of oneness with the universal or Cosmic whole.

It was Radhakrishnan who said: "The present Chaos in the world can be traced to the Chaos in our minds."

Consequently, until man is acquainted and fully imbued with the knowledge of the unity and oneness of himself with universal or Cosmic law, he will remain in a condition of mental chaos and imbued with a tragic sense of futility and meaningless life.

Our Cosmic Wholeness

Without law and order in our own lives, in the nation, in the world, and in the whole universe itself, we cannot expand and grow into the *Cosmic wholeness* of our personalities as contemplated by God. By failing to establish more order and balance in our socio-economic and political institutions, we are preventing and postponing the fruition of a harmonious society, truly founded upon the principle

of the universal brotherhood of man under the fatherhood of God.

In brief, we suffer from the law of compensation or the karmic results of our commissions and omissions in such manifestations as Communism, Fascism, disease, unemployment, strikes, war, crime, corruption, vice, and the great horde of ills that constantly startle and bewilder us in contemporary living.

Certainly there can be no doubt whatsoever in the minds of those persons giving thought to the problem of maintaining and extending the scope of law and order that our major difficulty rests firmly on the refusal of men and women to so order their lives as to be in union with the *God or Cosmic reality of the universe*. Such unity with the cosmos is the only means whereby universal law and order can be maintained. Once achieved, however, we can call ourselves truly civilized beings, ready and able to take our places in the universal brotherhood of man.

Faced with such realization, students of the law can appreciate the importance of a philosophic understanding of this major premise in law—the ideal of the Cosmic wholeness or unity, which is the goal to be reached by the establishment and expansion of universal law and order among men.

Having realized that "The Law" is a vibrant, living force in life, we are better adapted, then, to the understanding of the technical aspects of the law, as such.

Man, organized as a society, must be attuned to the Cosmic plans of God, working toward a universal wholeness of mankind, if he is to reap the benefits of obedience to universal laws. Failure to so harmonize with these constructive forces of the universe brings down upon mankind all of the curses prevalent in the world today—thus, the operation of the Law of Karma (or the Law of Compensation, sometimes referred to as the Law of Cause and Effect) works readily, quickly, and surely when law and order are ignored by mankind, either on an individual or a collective basis.

Therefore, for those seeking to understand "The Law," we should urge upon them the ancient scriptural injunction: "With all thy getting, get understanding."



CENTER OF INFLUENCE

The once famous palace of the Duchesse de Bourbon. In this setting of grandeur, Louis Claude de Saint-Martin, eminent mystic, wrote his renowned work, *Ecce Homo*, while a guest of the Duchesse. The palace retains its eminence by now being the official domicile of the President of France.

(Photo by AMORC)



"My Mamma Told Me"

Is Your Advice As Good?
As They Deserve♦

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The Junior Order of Torch Bearers (AMORC), San Jose, Calif.

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life**. Address Scribe S. P. C., in care of

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Supreme Executive for the Jurisdiction of The Americas, British Commonwealth and Empire,
France, and Africa: **Ralph M. Lewis, F. R. C.—Imperator**

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Lodges and Chapters will be given upon written request.

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Phoenix:
Phoenix Chapter, 1738 West Van Buren St. Fred A. Warren, Master, 1254 So. 21st Place.

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Fresno Chapter, 1350 Van Ness. Paul T. Dodgson, Master, 164 Yosemite Ave.

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Francis Bacon Lodge, 1957 Chestnut St., Tel. West 1-4778. Carl T. Endemann, Master, 87 Central Ave., Sausalito.

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Leonardo da Vinci Chapter, 603 S. Washington. William A. Burrell, Master, R.F.D. 1.

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